

THE
RICH MANS
WARNING-
PEECE.

A SERMON, VPON
OCCASION, FORMERLY
PREACHED, AND NOW

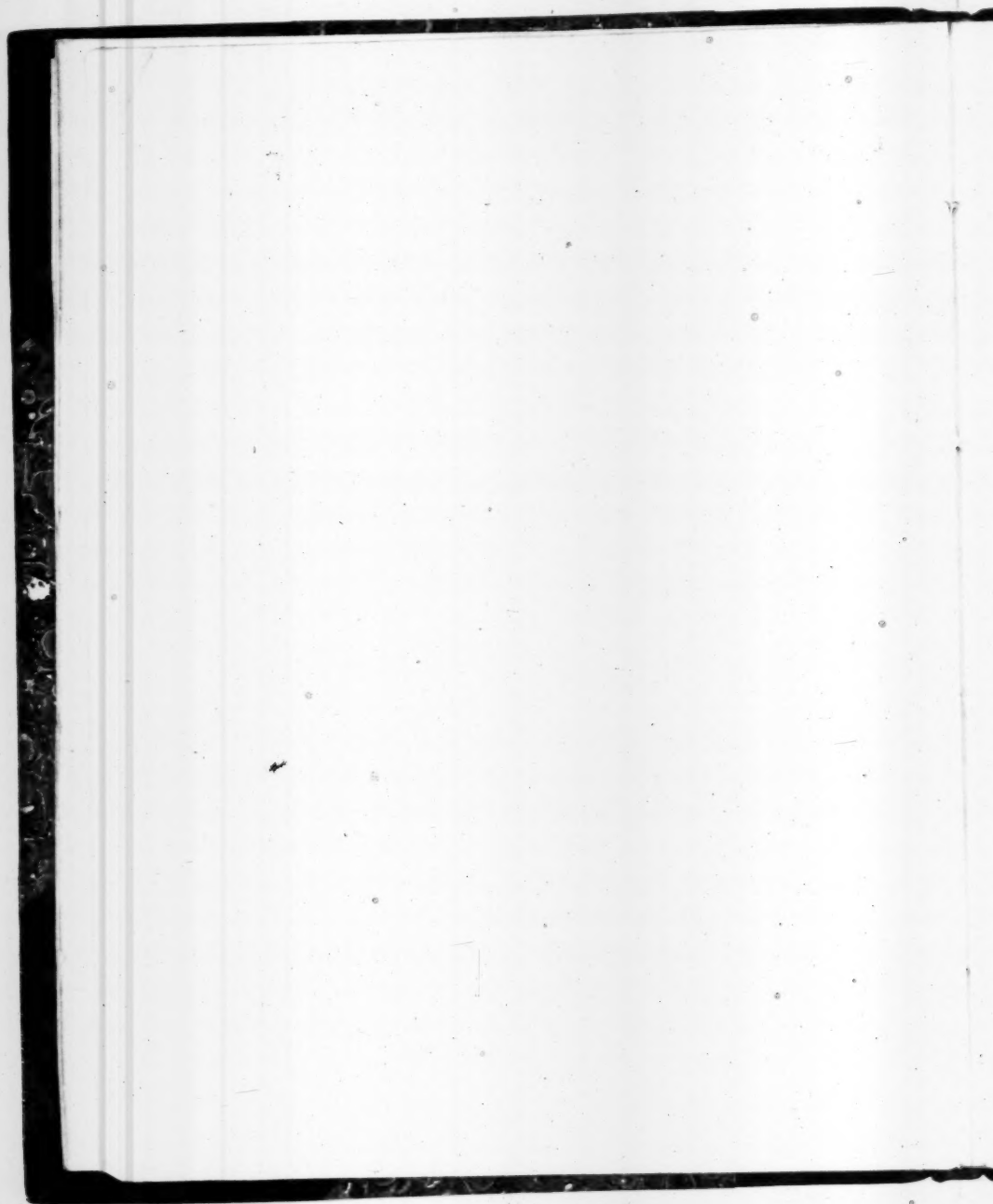
published, by the Author, *Humfrey*

Sydenham, late Fellow of Wadham
Colledge in Oxford.

*Monendi sunt diuites, qui tanta patiebantur pro auro, quanta erant
sustinenda pro Christo; inter tormenta, nemo Christum confitendo,
amisit; Nemo aurum, nisi negando, seruauit; quocirca, utiliora
erant (fortasse) tormenta, que bonum incorruptibile amandum do-
cebant, quam illa bona que sine ullo utili fructu dominos sui amare
torquebant. Aug. lib. 1. de ciuit. Dei. cap. 10.*



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TO THE GREAT
ORNAMENT OF HER
SEX, AND NAME, MISTRIS

ANNE PORTMAN, &c. THE

accumulation of *Honours, here,*
and of *Glory, in future.*

My worthiest,



*That you formerlie
vouchsafed to peruse
in a rude transcript;
I here present you in
a character, like your
setse, and vertues, faire, and legible;
I thinke it my prime honour, that it
must now weare your liuery, and what
shall immortal it, your name; Had it
nothing else to make it liue in the opi-
A 3 mon,*

The Epistle Dedicatory.

nion, and esteeme of others, this were enough to giue it both countenance, and eternity; Greatnesse can onely patronize our endeauours, Goodnesse glorifies them. Vnder that stampe and seale of yours I haue aduentured it abroad; that you might know my respects are the same in publike, which they were, lately, vnder a priuate, though noble rooſe; I neuer yet whispered an obseruance, but I dar'd proclaime it to the world, and then, too, when there might be some pretence and colour to suspect my loyalty; where I am engag'd once in my seruices, and professe them, I am not beaten off by the causelesse distastes of those I honour; you I euer did, and the name you beautifie; on which, though I am no longer an Attendant, I am still a votary, and such
a one,

The Epistle Dedicatory.

a one; whose knee speaks as loude for it, as his tongue; his deuotions, as his thanks; and both these from a heart swept so cleane of deceit, or falsehood, that could it lodge so much sophistrie as to teach the lips to quauer, and dissemble, I had not been thus (perhaps) vnder the furrowes of a displeased brow, but might haue prooued as faire in the smile and cringe of many, as I am now downe the winde, both in their countenance, and opinion. But, sinceritie is the same, still, whether in exile, or aduancement, in disgrace, or honour; wheresoeuer I trauell I carry my selfe with me; I am not torne into distractions, and feares, not parcelled (as others) into doubtles, and hopes; but, where I am, I am in the whole man; and, where I am, so,
I am

The Epistle Dedicatory.

*I am All yours ; All in my morall,
ciuill, and diuine obseruances, one that
will thanke you, honour you, and
pray for you, vnfainedly, willingly,
constantly, whilest I am thought wor-
thy of the name, or attribute of*

Your most humbly-deuoted

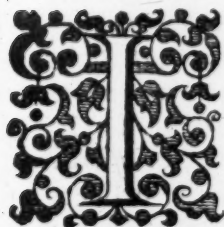
Humfry Sydenham.



I
THE
RICH MANS
WARNING-
PEECE.

PSALM. 62. 10.

If Riches increase, set not thy Heart upon them.



Finde no dispute here, about the
title of this *Psalm*; 'tis *Dauids*
to *Ieduthun*; that *Ieduthun* who
prophecied with the *Harpe*, and
with *Trumpets*, and *Cymballs*, and
londe instruments of *Musicke*, mag-
nified the Lord, 1. Chron. 16. 42.

The *Theame* and *Subiect* of it is *various*, and
mixt; not set *mournefully* to *straines* of *penitence* or
mortality (as in others of his sacred *Anthems*) but
to *Aiers* of more spirit and life, such as would sub-
limate and inraunce the *Deuotion* of the *Hearer*.
The former part whereof is *key'd high*, *very high*,
and reacheth *God*, and his *powerfull mercies*; the o-
ther tun'd lower, to *Man*, and toucheth on his
frailties and *weake deportment*. That which con-
cernes

cernes his God is (as'twere) the *plaine-song*; the ground and burden of it *grave*, and *sober*, but full of *maiesty*, *My soule wasteth upon God*, He is the *Rocke* of my *Saluation* and *defence*, at the second verse; but, *The Rocke* of my *strength*, and *Refuge*, at the seventh. That which concernes *Man*, is full of *Descant*, runnes *nimbly* on his *state*, *degrees*, *condition*; diuides betweene the *humble*, and the *proude*, and censures both, *Men of lowe degree are vanitie*, and *men of high degree are a lye*, verse 9. Thus hauing warbled sweetly about the heart and muddle of the *Psalme*; at length he shuts vp his *Harmony* in *Discord*: In the front of this verse He quarrels with the *Robber*, and the *Oppressor*: and at the foote thereof (as if the *Great Man* were neere allied them) He throwes in a *canill* concerning *Riches*; where He first, put's the case, with a *si affluxerint*, *If Riches increase*, then, the resolution or aduice on it, *nolite cor apponere*, *Set not your heart upon them*. These are the parts, plainly, without *violence*, or *affectation*; so is the *discourse* on them; in the deliuey of which, I must beg that double *charitie* which doth commonly encourage weake men in their endeouours, *Patience*, *Attention*: and first of the *si affluxerint*, *if Riches encrease*.

Tab. I.

Riches haue carried their weight of *Honour* and *esteem*: through all *Ages*, and, almost, all *conditions* in them; but not alwaies, at the same *height*; *Those* of our *Fore-fathers* lay most in their *Flocks*, and *Drones*; the *Fold* was their *Treasure-house*, and not, the *Tent*. The word *pæcunia*, *money*, was not
then

shen heard off, but *Peculium*, *Gaine*, which (as *Viues* notes it vpon *Augustine*) was first deriued from *pecudes*, *Castell*, because these were all the wealth of *Antiquitie*, for they were then (for the most part) *Shepheards*. The glory and respect of *Riches* were neere their *Meridian* in the daies of *Solomon*, when they first began to shine in their full *lustre*; before a few *Asses* loaden with *Lentiles* and *parched Corne*, were thought a large present for a King; Then, multitudes of *Camels*, with *Spices*, *gold*, and *precious stones* scarce worth acceptance; Of old, a few *shekels* of *siluer* were a canonized treasure; Now, they were of no *repute*, but as *stones in the streets of Ierusalem*. In fine, *Lauers of brasse* were in the beginning rich enough for the *Tabernacles* of our God; but *vessels of beaten gold* must be heere hammer'd, for the *vansels* of a King.

*Ju lib. 7. de civi
Dei cap. 12.
Aug. et in lib.
de Domo disci-
plina cap. 6.*

1. King. 10. 2.

*1. King. 10. 27.
Exod. 30. 12.*

1. King. 10. 22.

Riches are now at their *high spring*; euery *Tide* wafts in *siluer*, in ships of *Tarshish*, and *gold* in the *Navy* of *Hiram*; *Treasure* flowes in that abundance, that it doth no more *satisfie*, but *amaze*; a *Queene* beholds it, and there's *no spirit in her*. *1. Reg. 10. 27.* From *amazement* in this age, it growes to *eneration* in the next; that which was, *erewhile*, but an *Ingot*, or *rude lump*, is, *Now*, trick't vp into a *Godhead*. *Gold* shall be no longer for *use*, or *ornament*, but for *worship*; and now the *Nations* begin to kneele to it, and giue it the *denouse posture* of the *whole man*; the *elevation* of the eye, and *expansion* of the hands, and the *Hosanna* of the tongue, and the *Magnificat* of the heart; and thus, in a *zeal*

Aug. lib. 7. de
ciu. Dei cap. 12.
et de discipl.
Christ. tract.
cap. 6.

Aug. ibid.

to us applause of their new-got Deity, the Cornet, the Flute, the Sackbut, the Psaltery, and the Dulcimer shall sound out their loude Idolatrie. Nay, the ancient Romanes were growne so *superstitious* to their masse of Treasure, that they made not onely money their God, but cal'd God, money; so their Iupiter was named *pecunia*, because there was (as they conceiv'd) a kinde of *omnipotency* in money, which though it creates not, yet it commandeth all things. *O magnam rationem Diuini nominis* (saith Augustine) *hoc Auaritia Ioui nomen imposuit: Auarice*, no doubt, thus Christned Iupiter, at first, that Those which affected Coyne, should not seeme to loue euery God, but the very King of gods. Had Hee been called Riches, the Title had been more *passable*, and the deuotion lesse *sortish*; for, *Diuitia* are one thing, and, *Pecunia*, another; we call the Good, and the Iust, and the Wise, Rich; which haue little, or nothing but in *vertus*; the *Auaritious*, and *Gree-dy*, *Poore*; because they euer want. Moreouer, God himselfe we truly stile Rich; yet not, *Pecunia*, but, *Omnipotentia*; so saith the Father in his seuenth booke *De Ciuitate Dei*, cap. 12. And indeed, the God of our happinesse wee stile *Omnipotence*, and not Money; but, sometimes, to beautifie and set out his *perfections*, Riches. So we finde, Riches of his goodnesse, Rom. 2. and Riches of his mercy, Rom. 9. and Riches of his grace, Ephes. 2. and Riches of his wisdom, Rom. 11. Loe, his Goodnesse, Grace, Mercies, Wisdom, and to shew their Height, and Greatnesse, and Immensitie, and Euerlastingnesse nothing

to expresse them, but *Riches*; which, if they afford such glory in the *Metaphor*, no doubt, there is something of *worth* and *estimation* in the *letter*, too; *Riches*, as they are *Riches*, haue both their *vertue* and *applause*; for the *Spirit* calls them *Blessings*, and *Good things*; but they are *externa media*, *Good things without vs*, which we may, *uti*, not *frui*, use onely, not *enjoy*, or rather not *ioy in them*; if *Delight*, here, be not more proper then *Ioy*; since *Ioy* (for the most part) *poyns* to things *Spirituall*; *Delight*, to pleasures *Temporall*. Howeuer, *Riches* may sometimes lawfully *touch*, both with our *Pleasure*, and *Desire*, so the *Ayme* be not preposterous, and oblique; either, to make them as *Fuell* for our *Pride*, or *Bellows* for our *Lust*, or *Oyle* for our *Concupiscence*, or *Flames* for our *Ambition*, or *Smoake* for our *Vncharitablenesse*. For though matters of *Beneficence* and *gift* looke towards *Riches*, as their *Source*, and *Instrumentall cause*; yet, commonly, where there is most of *Fortune*, there is least of *Charity*, and so when there is *Abilitie* of *Distribution*, there wants *Will*; and that cuer strangles the *Noblenesse* of *Those* which are to giue, and the *shoutes* and *Benedictions* of them which should receiue. And this, I belecue, first gaue life and breathing to that grey-hair'd paradox: *Si opes sint bona cur non reddunt possidentes bonos*? If *Riches* be good, why haue they not influence into him that ownes them, and so make the possessor good? *Soule* (saith the *Rich man* in the *Parable*) *Thou hast much good, laid up for many yeeres*, Luke 12.

leepe and take thine ease; marke the Paraphrase.
*Quid est iniquius homine, qui multa bona vult habere,
 & bonus ipse esse non vult? Indignus es qui habeas,
 qui non vis esse, quod vis habere:* The Father in his
 28. Sermon *de Diuersis*. What a masse of iniqui-
 quitie is man swolne vnto, that still desires much
 good, yet not to be good himselfe? He is vnwor-
 thy to haue any thing that he might Bee, which
 would not bee what he would haue.

Riches therefore, though they challenge the
 Name of good, yet there are such, as both Good
 and Bad doe indifferently inherit, and whilest
 they are good, cannot denominate their Master
 good; and therefore to rectifie this obliquitie,
 Saint *Augustine* acquaints vs with a Two-fold
 Good; *Bonum quod facit bonum*, and *Bonum unde fa-
 cias bonum*: There is a Good which doth make
 good, and that's thy God, and there is a Good by
 which thou maiest doe good, and that's thy Mam-
 mon. Doe good; how? Hearke, the *Psalmist*;
 He hath dispersed abroad, He hath giuen to the poore,
 his righteousnesse endureth for euer, *Psalme 112. 9.*
*Hoc est Bonum, hoc est bonum unde sis Iustitia bonus;
 si habeas bonum unde sis bonus fac bonum de bono,
 unde non es bonus:* So the Father warbles, in his
 third Sermon *de verbis Domini*. Behold, thou
 hast large heapes of Treasure; distribute them;
 in so doing, thou dost enlarge thy happinesse;
 Heere is but giuing to the Poore; and then, Righte-
 ousnesse for euer. Loc, an exchange of infinite ad-
 uantage; weigh thy Disbursements with thy Gaine,
 thy

thy *Diminutions* with thy *Encrease*; thy *store*, perhaps, is somewhat thinner, but thy *Iustice* is enhaunc'd; That onely is lessened which thou wert shortly to lose; and this improoued which thou art euer to possesse. In fine, there is onely a *Dispersit*, or a *Dedit*, in respect of the gift; he hath disposed, or giuen; no more; but there is a *Manet in aeternum*: for the Reward of the giuer, His Righteousnesse endureth for euer; for euer, why? The Apostle answereth, He that hath charity hath God, God dwels in him, and He in God: and where God dwels, there must needs be a *Manet in aeternum*; for God is eternity. A Rich man, then, if he haue not Charity, what hath he? And a Poore man if he haue Charity, what hath he not? Tu forte putas, quod ille sit diues cuius Arca plena est Auro, & ille non est diues cuius conscientia plena est Deo: Thou thinkest, perchance, that Hee is Rich, whose chests are throng'd with gold, and he not Rich, whose Conscience is fil'd with God; But the Father puts the Lye vpon this foule misprision with an Ille vere Diues, in quo Deus habitare dignatur, in his 64. Sermon de tempore. Hee is truly Rich in whom God hath vouchsafed to dwell, for There is Satiety, and full content, Metellus or Crassus not halfe so rich; and He truly poore, in whom God hath refused to dwell, for There is nothing but Anxiety and lamentable Indigence, Regulus, or Iulus, not halfe so poore. Quite, & alia nouit, non propter illi beator, sed propter te solum beatus: The same Saint Augustine in the third of his Confessions, cap. 4.

1. John 4

Aug. serm. 64.
de Temp.

How

How miserable then is the condition of those who suffer the *current* of their *Affections* to be inordinately carried from the euer-springing fountaines *aboue*, vpon *broken Cisternes* that will hold no water? From the *Creator* of the world, to *Creatures* heere, of ouer-valued, and false *esteeme*, a little *Idolatriz'd Earth*, or *magnified trash*; a few garish *Transitories*, *Riches* but improperly, for they haue neither *Truth*, nor *Certaintie*; their *worth* is lame, and crutched meerey vpon opinion; their *lustre* counterfeit, like those false lights which delude the wandring *Sea-men*; and betray them to shelues and rockes, where both their *Hopes*, and they, are vntimely split. But suppose those *Riches* (as I suppose onely) to be as true, as those *Lights* are false; yet thus to indulge them is dangerous *Idolatri*, since that which is ordained for a *Servant*, they make not onely their *Master*, but their *God*. And indeed, *Such* may be said to haue *Riches* as we are said to haue the *Feauer*, when the *Feauer* hath vs; *They* haue not *Riches*, but *Riches*, them; for *They* which are either transported with their *glory*, or rapt with their *possessions*, doe by *Riches* as birds doe by *Daring-glasses*, *play with their owne ruine*; how euer, such are their faire *allurements* and *innitations*, that *Those* who are onely taken with the *outside*, and *Barke* of things, are strangely infatuated: but in this, *They* resemble little *Children*, which valew euery painted trifle, as a *Treasure*; a *Bugle*, or glasse *Carkanet*, as precious as that of *Onyx*. And
what

what difference is there (saith the *Stoicke*) betweene them and vs, *Nisi quod nos circa tabulas & statuas insanimus, charius inepti*, wee are madding after *Statues*, and *Pillars*, more costly foolish, *Illos, reperti in litore calculi leues, & aliquid habentis varietatis, delectant*, they taken with *stones* and *shells* of various colours, found on the *Sea-shore*; *Sen. Ep. 119.* we, with *pillars* of *Iasper*, and *Porphirie*, from the *Sands* of *Egypt*, or *Deserts* of *Affrica*, to shoulder some *Porch*, or *Dyning-roome*, to banquet or revell in. All this Equipage of *Greatnes* is but a *Glorious vanity*, and that which the *Moralist* call's *Bracteata felicitas*, a spangled happines, a lease of gold laid on *Iron*, which for a time glitter's, and then rust's; a *gaudie Vane*, or *Streamer* on the top of some *Turret*,, whiuer's and flicker's with euery blast; a quaint *Jewell*, hung loose in haire, which, as it dangle's, fall's; a verie *Glassie Pompe*, *cum splendet, frangitur*; like *Bubbles*, which in their swelling, breake; Flattering and deluding *Blessings*, and such as proue better to them that hope for them, then to those that doe enioy them; For instead of that *Contentment* which should assaile them by the fruition of their desires, here is nothing but *Calamity*, & new torment; Care of their preferuation, and doubt of their disposall, and feare of their losse, and trouble of their improuement; to these, *leane watchfulnes*, broken thoughts, hollow resolutions, interrupted peace, besides a whole *Host* of selfe-vexations and) the *whee*le the *Racke* not halfe the *Torture*. Thus, *Gold* is a *stum-*

Sen. ut supra.

Amos 6. 1.

bling-Blocke to him that doth sacrifice vnto it, and very fooles shall bee taken with it, (saith *Iesus* the son of *Sirach*) shall be taken with it? nay, shall be taken from it, euen when he doth sacrifice vnto it; so saith *Iesus* the sonne of *Dauid*, Foole, *this night shall thy soule be taken from thee*, taken from thee, two wayes; First, thy soule from the riches of thy bodie, and then thy soule from the bodie of thy riches; And therefore, there is a *va Diuitibus*, denounced against such, *Woe to you that are at ease in Sion, and trust in the mountaines of Samaria*, which, though the *Marcionite* would make a *va*, only of *Admonition*, and not of *Malediction*; yet, *Tertullian*, in the chastisement of that error, saith; that a *Canete* is alwayes vsed in matters of *Advice*, but a *va* neuer, but in those thunder-claps of fury and *malediction*. So, we find only a *Canete* against *Auarice*, because *That is the Semen*, and first matter (as'twere) of *Riches*, *Beware of Couetousnesse, for mans life consisteth not in Abundance*. *Luke* 12. 13. But there is a fearefull *va* against *Riches*, as though they still cryed for diuine *Castigations*, *Woe vnto you that are rich, why? you haue receiued your consolation*, *Luke* 6. 24. your consolation, how? *Ex Diuitijs, de gloria illarum, & secularibus fructibus*, of your riches, and their glory, and all secular content, not otherwise. So saith the Father in his fourth Booke against *Marcion*. *Cap. 5*. What folly ist then to pursue that with violence and *Intention*, which when wee haue gain'd is no *satisfaction*, but a *torment*? what madnes thus to macerate

cerate and crucifie the whole man for a few titular and opinionated *riches*; of which hee that carouse's and drinke's deepest is ever thirstie? Nothing quenches an immoderate appetite, *poculum respuit, quia fluitum sitit* (aith *Augustine*) *Cataracts* and *riuers* are but draughts competent for such concupiscences to swallow *Habes Aurum habes Argentum, concupiscis aurum, concupiscis argentum, & Habes, & concupiscis, & plenus es, & sitis; morbus est non opulentia*, the same Father in his 3. *Sermon de verbis Apostoli*. How miserable are those desires, which are not bounded by what wee doe possesse; but by what wee can atchieue. If a man suppose that *Fortune* hee is *Lord* of, not voluminous enough, although hee be *Monarch* of the whole world; yet is hee wretched: hee is not happie, that thinks himselfe happie; hee that agreeth well with his pouertie is a rich man, and hee that agreeth not well with his riches is a poore man; hee is not rich that still lack's something, nor he poore that wanteth nothing, *utrum maius habere multum, an satis*, 'tis the *Stoicks Dilemma*; whether had'st thou rather to haue *much*, or *enough*? hee that hath *much*, desires more, which is an argument, hee hath not yet *sufficient*; he that hath *enough*, hath obtain'd the *end*, which neuer befalls a *rich man*. *Seneca* labour's to presse this home to his *Lucilius*; *Ep 119.* Set before me the reputed rich, *Crassus*, or *Lucinius*; let him calculate his full *Reuenues*, what hee hath in present, and hoped for *Possessions*; this

*Sen. lib de
paupertate*

man (if thou belecue me) is poore; or (if thy selfe) may bee poore; whether is hee *Conetous*, or *Prodigall*? if *Conetous*, he hath nothing; if *Prodigall*, he shall haue nothing; The *Gold* thou cal'st his, is but his *Caboner's*, Et *Quis Arario inuidet*? who would enuy a full coffer? The man whom thou suppose'st to be *Master* of his treasure, is but the bagge that shut's it vp.

Loe then, the base *Idolatriy* of these times, and men, which not onely raise their *Hecatombs* to their *Golden Saint*, but *Deifie* the very *Shrine* that keepe's it, A peece of *wrinkled prouidence*, or *gray-hayr'd thrift*; nay worse, a meere decrepit *Auarice*; when for a little languishing and bedrid *Charitie*, they embalme the *Honours* and *Memory* of rich men with their precious *Perfumes* and *Oyntments*, such as should cast only their *Odours* on the *Monuments* of good men; And not onely so, but they aduance their *Statues* and *Pillars* in our very *Temples*, I know not, whether more to the dishonour of our God, or to the *Immortalitie* of their owne Name. What's this but to turne *Israelite* againe, and take off from the glory of the *Lord of Hosts*, to worship a *Golden Calfe*? By the Law of Nature (saith the *Episcure*) the greatest riches are but a compos'd *povertie*, and by the Law of God, the greatest *povertie* is but ill-compos'd riches; for he that pile's them by *fraud* or *violence*, builds *Auarice* one storie higher, to *oppression*; and then not onely *Povertie*, but *Iudgement* followes; God shall raine *snarcs* upon them, That
which

which should otherwise cherish, shall now intangle them; and then, *Storme and Tempest shall bee their portion to drinke*, such a storme as will not be allaid without a shower of vengeance. Hearke, how it blowe's? *Woe vnto them, That ioyne House to house, and lay field to field, till they be placed alone in the middest of the Earth; This is in mine eares; saith the Lord of Hosts; of a truth, many houses shall be desolate, euengreat and faire without an Inhabitant; Ten Acres of vineyard shall yeeld one Bath, and the seed of an Omer shall yeeld an Ephah: Is this all? No, the Thunder-clap is behind, Hell hath enlarged her selfe, and opened her mouth without measure, and their multitude and their Pompe shall descend into it. Esay 5. 14.* There is no misery to vniust riches; no leanneffe of teeth like those which grow fat with the substance of another; but, to them which grind Pouertie by Extortion, & denorant plebem, sicut escam panis, cate vp my people, as a morsell of bread, what Hell, here? what Horror in after times? Oh, the fearefull Eiulations some haue shriek'd! Would God had ginen me a heart senselesse like the flint in the rockes of stone; which, as it can tast no pleasure, so no Torment; no torment, here; but, when the Heauens shall shrinell like a scroule, and the Hills moue like frighted men out of their place, what Mountaine shall they get by entreary to fall vpon them? what couert to hide them from that fury, which they shall neuer bee able to suffer, nor auoide? Iudgements doe not alway follow Crimes as Thunder doth Lightning,

Job 20. 14.

Instantly; but, sometimes, an *Age* is interpos'd, as betweene two *Earth-quakes*; though they may escape the darts and wounds of temporall *persecutions* heere, yet the *sting* that lie's behind is *Dreadfull*. *They shall sucke the Gall of Aspes, and the Vipers tongue shall slay them.*

Epicurus.

Thus, wee see, *Riches* and *Blessednesse* doe not alwayes *kisse*; He's not euer *Happie* that is *prosperous*; the acquisition of much wealth, is no *End* of *miserie*, but a *change*: the *Low-built Fortune* harbour's as much *Peace*, as that which is *Higher-roof'd*; and hath one aduantage beyond it, 'tis lesse *wind-shooke*. The humble *Hysope* and *Shrub* of the *valley* are not so expos'd to *Tempests*, as the *Cedar in Libanus*, or the *Oke in Basan*; they are threatned with many a *Cloud* and *Exhalation*, which the other neither *Feare*, nor *Suffer*. *Contented Pouertie* (saith the good *Athenian*) is an *Honest thing*; but 'tis no more *Pouertie* if it bee content; we cannot say, hee is poore that is satisfied, but he that couet's more. He that is at peace with his desires, and can compose himselfe to what *Nature* only requires from him, is not only without the *Sense*, but without the *Feare* of *miserie*; is he poore that hath neither *Gold*, nor *Hunger*, nor *Thirst*? *plus Iupiter non habet. Iupiter* himselfe hath no more; That is not *little* which is *enough*, nor that *much* which is *not enough*; He that think's *much Little*, is still poore; and he that think's *Little much*, is euer *Rich*; *Rich* in respect of *Nature*, though not *Opinion*. The man thou cal'st poore, hath

hath, doubtlesse, something that is superfluous; and where *Superfluitie* is, there can bee no want; where no want, no pouertie; on the otherside, the man thou stil' st *Rich*, is either *Poore*, or like a poore man; he c'nnot improue his *Store* but by *Frugalitie*; and *Frugalitie* is but *paupertas voluntaria*, a voluntarie pouertie, *Seneca* call's it so in his fifteenth Epistle *ad Lucillum*. Let's, then, borrow *Epist. 91* Advice from that *sacred Heathen* (pardon the *Epeithite*, *Seneca* will owne it) and presse it home to the practice of a *Christian*, *Measure all things by naturall desires*; only, beware thou mixe not *Vices* with *Desires*; *Nature* content's her selfe with a little, what is, *beyond*, or *aboue* that, is impertinent, and not necessarie. Thou art *hungrie*, reach not after *Dainties*, the *Appetite* shall make that toothsome, *which is next*, whether thy bread be white, or browne, *Nature* question's not. *Illa ventrem non delectari vult, sed impleri*. She would haue the bodie fed, not delighted. Thou art *drie*; whether this water runne from the next Lake, or that which is arted by Snow, or *forraine* cold, *Nature* disputes not; she labour's to quench thy *Thirst*, not to affect thy *Palate*; whether the cup be *Gold*, or *Chryshall*, *Sabinian*, or that of *Murrha*, or else the hollow of thine owne hand, it matter's not; Fixe thine eyes vpon the *End* of all things, & thou wilt loath *Superfluities*: *Nūm tibi cum fauces vrit sitis Aurea queris pocula? Nūm esuriens, fastidis omnia prater pannonem?* Hunger is not *Ambitious*, shee looke's not after the *qualitie* of meates, but the

Ecclus 37.

Aquin. 2. 2. q.
118. Art. 1.

measure; how shée may *Fill* the bodie, not pamper it; These are torments of an unhappie *Luxurie*, when wee seeke new wayes how to *pronoke*, and *glut* the *Appetite*, and not only to refresh our *Tabernacles*, but to cloy them. *Delicates* powred upon a mouth shut vp are like messes of meate set upon a graue, things only for *Spectacle*, not *Repast*. Of all *Gluttonies*, that of the *Eye* is most *Epicuricall*, when it would still see *Dainties* which it cannot taste, till the *Desire* hath as much surfeited, as the *Bodie*, and so we abuse the *Bountie* of a better *Nature* to satiate the *Lust* and *Concupiscence* of the whole man; and this *Rapine* and greedinesse of the *sence*, is as vnwarrantable, as that of *fortune*, which breake's downe all bankes of *moderation*; and therefore, without either *Morall* or *Diuine* prescription. There can be no *Vertue* in *Extreme*; no good, which consist's not in exactnesse of proportion, so that by the diminution or excesse of that proportion, *Vice* insinuates; insomuch, that in the exuberancie of these outward creatures, *Sinne* is conceined, a *Capitall*, and *Daring* sinne, when about a due equalitie, and measure, we either acquire or retaine them eagerly; And this the Schoole-man call's *εὐαγρυπία*, an *Immoderate* hunger, and persuite of temporals, in *secunda secunda* 118. *quest. Art. 1.* There is no outward state of life so blessed as that which Diuide's betweene *Penurie* and *Abundance*; the extreame on either side is *Miserie*. And therefore the wisest King that euer was, and the greatest both for *Treasure* and

and *Retinæ*, in his owne desire of secular things; ever mixt his *Orisons* with this *Petition*, *Lord giue me neither Riches nor Pouertie, Sed victui meo tribue necessaria*, Feed mee with food conuenient (the English giue's it) but the *Latine*, *necessarium*, is more *Emphaticall*; there are some things *Conuenient* for the Maiestie of a *King*, which are not alwayes *Necessary* for his person; but *Salomon*, here, desire's only to haue *Nature* accommodated, and not *State*; *Riches* he would haue none; and these are *conuenient* for him as a *King*, but something to feed him with, and that is *necessarie* for him as a *Man*; an humble request for so mightie a *Potestate*, and yet so much as he need's to beg, though, not so much as God hath purpos'd to bestow; his *Blessings* come oftentimes in showers when they are sued for but as *sprinklings*. In that exquisite plat-forme and rule of Prayer prescribed vs by our Sauour, all temporall desires are inuolu'd in this, *Giue vs this day our daily bread*, 'tis *Bread*, only, wee aske, and bread only, for a day, and these are *Both necessarie*; *Necessary* two wayes; First, in respect of our selues, for *Bread* (saith the *Psalmist*) *strengthen's the heart of Man*; man's chiefeest part, the *Heart*; and that chiefe part, fraile; and frailtie needs strengthning euery day; Then, in respect of the *command*; it must be *Bread*, for a day, too; The Lord bidd's the *Israelites* gather *Manna*, only for a day, and the *Gospell* enioynes the *Disciples*, with a *Nolite cogitare in crastinum*, *Care not for to morrow, but let to morrow care for it*

D selfe.

Cyp de Orat.
Dom.

Selfe. *Ameritò ergò Christi Discipulus victum sibi in Diem postulat, qui de crastino cogitare prohibetur;* saith *Cyprian*; Hee rightly demand's bread only for a day, who is forbid to provide any thing for to morrow. I came naked out of my mothers wombe (saith *Iob*) and naked shall I returne. Wee brought nothing into this world (saith *Paul*) and nothing we shall carrie out; Nakednesse? and Nothing? into the world? and out of it? What then can we require heere, but *Necessaries*? and what these are, the *Aposle* giue's in two words, *Victum, Tegumentum*, Food and Raiment, and enioyne's Content with these, *1.Tim. 6.8.* But what food, what raiment must wee be contented with? *Necessarium victum, Necessarium tegumentum, non inane, non superfluum*, Saint *Augustine* resolue's in his fifth Sermon, *De verbis Apostoli*, Food and Raiment necessarie, not *Luxurient*, not *Superfluus*; Nature require's not the *Latter*, but if God sometimes bestow them, make those *Superfluities* another's *Necessaries*, *Sint tua superflua pauperibus necessaria*; 'tis the same *Father's* aduice in the same Sermon. Mistake me not; I am no *Disciple* of *Rome*, nor *Athens*, no *Stoicke* I, nor *Iesuite*, I hate a *Cloister*, or a *Stoa*; I like not the *Monke* in his *Monastrie*, nor the *Cynicke* in his *Tub*, nor the *Anchoret* in his *Cell*; I loath the *Penitentie* and his *water*, the *Capuchin* and his *Stonie Pillow*; I pitie the thredbare *Mendicant*, and the bare-footed *Pilgrime*; such wilfull penancing of the body (for ought I reade) God neither command's nor approue's. A

voluntarie retirement from *Societie*, or *Fortune* fauour's more of *Will*, then *Iudgement*, of *peeuiltneſſe*, then *Religion*. If *God* ſend me *Riches* I accept them thankfully, and imploy them, in my beſt, to *his ſeruiſe*, and *mine owne*; But if by *Casualtie*, or *Affliction*, or ſome *unhappie Accident*, I am driuen to *Indigence*, or *Calamitie*; or elſe, if *God* haue proportion'd mee ſuch an humble *Condition*; Ile take no indirect courſe to any higher, but carrie this *cheerfully*, without *Solitarineſſe*, or *Discontent*; and, as with the ſpirit of old *Attalus*, ſo with his *Language* too, *Torqueor, ſed fortiter, bene eſt: Sen. Epist. occidit, ſed fortiter, bene eſt.*

And hence, (no doubt) it was, that *Auguſtine* ſo magnified his *Paulinus*; who hauing fallen from infinite *riches* to a retired *pouertie*, when the *Bar-*
barians beſieged *Nola* (of which hee was *Bishop*) *Aug. lib. de Ci- uil. Dei, cap. 10.*
 ſpoiling all as they went, as a generall Deluge, and making him priſoner both to *ſhame*, and *want*, thus pow'd-out his deuout expreſſions to his *God*, *Domine non ex crucior propter Aurum, &c.* Lord, I am not troubled for *gold*, or *ſiluer*; for where all my treaſures are, thou knoweſt: euen there had he repos'd all his, where *Hee* aduiſ'd to lay them, who foretold theſe miſeries to fall vpon the world. A braue reſolution, and worthy of that *Crowne*, which wreathes all *Martyrdomes*; and yet but ſuch as wee, out of the honour of our *Profeſſion*, ſhould haue, and, in our fires of *Trial*, ought to uſe. That *Chriſtian* who hath ſometimes ſhined in the glory of outward *Fortunes*, and afterwards

endur'd the Batteries of some temporall afflictions, and yet in the mid'st of these cannot awake his Harpe, and Psalterie, and sing with David, *My heart O God is fixed, my heart is fixed, I will giue praise, Praise, aswell for thy punishments, as thy Blessings, is a very Coward in temptation, and unworthy either of his Countenance, or Colours; Hee that cannot take vp the Crosse with patience, and loose all to find his God, deserue's him not, Minus te amat, qui tecum aliquid amat, quod non propter te amat, saith Augustine: Hee loue's thee little, who loue's any thing with thee, that hee doth not loue for thee; All this shadow and froth of transitorie things must vanish, for the hope of our blisse in future, Master we haue left all and followed thee (the Disciples cry) What shall we haue? What shall yee haue? All things in hauing him, so saith Saint Cyprian, Cum Dei sint omnia, habenti Deum nil deerit, si ipse Deo non desit. Since all things are God's, to him that hath God, nothing can be wanting, except hee bee wanting vnto God; Nothing, saith the Father? No good thing, saith the Prophet, The young Lions doe lacke, and suffer hunger, but they that seeke the Lord shall want nothing that is good; Psal. 34. 10. Though all earthly persecutions entrench thee, and Miserie seemes to come on like an Armed man; and thou art fallen into the iawes of those enimie's, whose Teeth are Speares, and Arrows, and their Tongue, a sharpe Sword; yet Angels shall encampe about thee, and the Lord of Hosts shall bee thy Buckler, and thy Shield; the*

Neighing:

Aug. 10. Conf.
cap. 2.

Cyprian de Carn.
Dom.

Neighing of the Horse, the Noise of the Trumpets shall not inuade thee; or if They doe, and at such a strait, that the *Arme of Flesh* growe's weake, and all earthly fortification, vaine, yet *his mercie* is great vnto the Heauens, and his Truth reacheth vnto the cloudes; the glorious Host above shall muster all their forces to assist thee, the Starres shall fight for thee, and Thunder speake loud vnto thine enemies; Nay, God himselfe shall vndertake thy quarrell, He shall bow the Heauens, and come downe; the Earth shall tremble, and the Foundations thereof shall shake because Hee is angrie; Hee shall set his Terrours in Array, and fight mightily thy Bastels, his seuerer wrath he shall sharpen as a sword, and put on Ielousie for compleate Armour; Loe, how hee breaketh the Bow in peeces, and Knappeth the Speare insunder, and burneth the Chariots in the fire, Hailestones full of furie he shoots as Arrowes, his right ayming thunderbolts goe abroad, and from the cloudes, as a well drawne Bow, they flye vnto the Marke. Thus in thy Height of miseries, God shall bee thy Castle, and strong Tower; and vnder the shadow of his wings shall be thy refuge, till these calamities be ouer-past. God neuer leaueth His, in their extremities; whether in the Cane, or in the Mountaine; in the Den, or in the Dungeon; he is alwayes there, both in his Power, and Assistance, and, sometimes, in his Person, too; when all naturall supplies grow hopelesse, God purneye's for his children, by his Miracles; Rockes shall burst with water; and Ravens provide Bread; and Cloudes drop fatnesse; and

Heavens shewre *Manna*; and *Angels* administer comforts; And at length, when all these *whirlwinds*, and *fires* and *earthquakes* of thy persecutions are gone by, *God* himselfe shall speake in the still voyce, *Peace, peace unto thee*; *Peace* aswell in thy outward, as inward state; hee that hath giuen thee *Poverty*, can giue thee *Riches*, and (vpon thy *Sufferings*) will; But when they come, take heed of that disease which commonly attend's those which are risen from a despis'd and meane condition; other goods giue onely greatnes of minde; *Riches*, *insolence*. And therefore the *Apostles* aduice comes seasonably heere, *Be not high-minded*, but *feare*, *Feare*, least that *God* which bestowed them on thee for thy *Humiliation*, will take them off againe for thy *Pride*; and so, when *Riches* come, put not thy trust in them, and if they increase, set not thy heart vpon them: that's the second part, the resolution, or aduice giuen on the Case put, *If Riches increase*, set not thy heart vpon them.

Paras secunda.

Set not thy heart vpon them.

THE *Rabbines*, and *Hebrewes*, of old, attributed the whole Regiment of man to the *Heart*, and made that the *Throne* and chaire of the *Reasonable Soule*; seating in it not onely the powers of *understanding*; *Choice*, but of *Will* and *Action* too; So did the annient *Grecians*; specially, their *Poets*. The *Philosophers*, on the other side, place them

in

in the Braine; and leaue onely the *Affections* to the Heart; But, *Diuinity* is more bountifull, the *Scripture* giuing it the whole rationall power; *vn-*
derstanding, will, iudgement, consultation, thought,
endeavour; hence 'tis, that God so often scourge's the *Hearts* of men, commanding vs to *confesse, ho-*
nour, loue, and feare him with all our heart; And therefore, *that part* is sometimes taken for the *rea-*
sonable Soule; somtimes, for the whole man; Here-
 vpon the *Prophet's* *Lacerate corda vestra, Rent your*
Hearts, and not your garments; and *This people ho-*
nour me with their lips, but their Heart is farre from
mee; the Heart, the Shrine and Temple where I am
 truly worship'd; that *Holocanfit* and *Oblation* on-
 ly which smoke's from this *Altar*, beare's the ac-
 ceptable *Odour*; all other *Sacrifices* are abomina-
 ble, the Heart is God's Jewell; hee doth appropri-
 ate it to himselfe, *onely, and wholly*; the hand, or
 foote, or eye are not forbidden to doe their office,
 both in gathering lawfully, and *preseruing* riches;
 any member but the Heart may be thus employ-
 ed, that must not intermeddle, for this were to
 whore after a false *Namen*, and *Burne Incense* to a
strange God: 'Tis not the meere possession or use
 of riches that offend's, but the *Affectation*; And to
 this purpose, *Lumbard* puts in his *Observation*,
 with a *non dicit Propheta*, the *Prophet* saye's not,
nolite habere, but *nolite cor opponere*; wee are not
 forbidden riches; but when wee haue them, to
 set our *Hearts* vpon them; so that, the errour
 hang's not vpon *those*, but *vs*; not on *Riches*, but
 that

that which *Idoli's* them, our *Heart*. And therefore, *Moses* gaue a strong *Caneas* to the *Israelites*, that when their *Flocks* and *heards* encreased, and their *Siluer*, and their *Gold* was multiplied, they should beware least their hearts were lifted vp, and so they should forges the Lord their God. *Deut. 8. 13. 14.* Those sublunarie creatures raise not *Distraction* in vs, so wee make them not our *Centre*, if wee rest not in them, if we can looke through them, to the *Giuer*; And, doubtles, wee may entertaine the vnrighteous *Mammon*, not onely as a *Servant*, but a *Friend*, by no meanes, as a *Lord*. There is *Vertue* in the true vse of it, if there be a *Qualification* in our desires. And therefore, *S. Augustine* disputing of that impossible *Analogie* betweene *Heauen*, and a *Rich-man*, a *Camell*, and the *Eye of a Needle*, would haue a *Rich man* vnderstood there *Cupidum rerum temporalium*, & de talibus *superbientem*, such a one, as ioynes *Anarice* to *Riches*, and *Pride* to *Anarice*, in his 2. Booke of *Enang. quest. Cap. 47.* And this is the *Burden* of his Interpretation in three seuerall *Tracts* more, *non opes damno sed desideria*, in his 10. Sermon *de tempore*; *non Diuitie, sed Cupiditas accusatur*, in his 5. Sermon *de verbis Apostoli*; in *Diuitijs reprehendo cupiditatem, non facultatem*, in his first Booke *de Ciuit. Dei. Cap. 10.* A moderate and timely care of necessary temporalls is not prohibited, but the inordinate Appetite is cryed downe by the generall voyce and consent both of *Fathers* and *Schoolemen*; if you require a Catalogue; view more punctu-

punctually *Gregory de Valentia* vpon *Aquinas* 2. 2.
 3. *Tome* 4. disputation, 5. question. Here vpon, *Sen. de Beat.*
 the *Moralists*, and those of rigid and seuerer *Brow*, *vit.*
 would haue a wise man passe by *Riches*, in con-
 tempt, *Nonne habeat, sed ne sollicitus habeat*, not in
 regard of their propriety, and possession, but the dif-
 ficulty and eagernes of the pursuit; which as hee
 can manage without *Indulgence*, in their fruition;
 so, without disturbance, in their losse; In what
 store-house may *Fortune* better locke vp her *Trea-*
sure, then there, from whence shee may fetch it
 without the complaint of him that keepes it?
M. Cato, when he praised *Curius* and *Carnecani-*
us, and the voluntary and affected poertie of that
Age, wherein it was a Capitall offence to haue
 some few plates of *Siluer*, *Possidebat ipse quadra-* *Sen. Epist. 119.*
gies sestertium, saith *Seneca*, had his owne store
 cram'd with many a *Sesterce*. A wise man, as hee
 will not make *Riches* the Object of his pursuite, so
 not, of his refusall, *non amat Diuitias, sed mauult;*
non in animam illam gazam sed in domum recipit;
nec respuit possedas Diuitias, sed contemnit; 'tis *Se-*
neca's againe, to his *Inimicus Gallio*, hee weigh's
 them so euently betweene, *Desire*, and *Scorne*, that
 hee doth neither *under-valew*, nor *indulge* them;
 hee make's not his minde, their *Magazine*, but his
House, in which he doth not locke but lodge them;
 he loue's them not, properly, but by way of com-
 parison, not as they are *riches*, but as they are a-
 loofe from *Pouerty*: Yes, *Stoicke*, as they are *ri-* *Sen. de Beat.*
ches, they may not onely be temperately lou'd and *vit. cap. 7.*
 E desir'd,

desir'd, but also prayed for, prayed for as our *dayly bread*; not absolutely, as for our spirituall improvement, but by way of *restriction*; first humbly, with submission to the will of God; then, *conditionally*, so they proue aduantageous either to our *ciuill* or *morall* good. But here wee must warily steere betweene a vigilant providence, and a fretting solicitude, a discrete and honest care, and that which is anxious, and intemperate; for if they are pursued either with *unlawfull*, or *unbridled* desire; they leade our *Reason* captiue, *Blindfold* our *Intellectualls*, startle and disturbe our sublimated, and better thoughts, weane our *Cogitations* from *Sacred* proiect to matters of *Secular* employment, steale from vs the exercise of spirituall duties, and so damp and dead all the faculties of the *Inward man*, that in way of *Conscience* or *Religion*, we are benum'd meerely; *Nabal* himselfe not so *stony* and *churlish*, not halfe so *supine* and stupified as we. And therefore, your earthly *Sensualists* haue this wofull brand set vpon them by the *Spirit* of God. *They are men of this world, they haue their portion in this life onely.* *Psal. 17. 14.* *Riches* haue nothing substantiall in them that may allure vs, but our custome of admiring them, *Non quia concupiscenda sunt, laudantur; sed quia concupiscuntur, laudata sunt*, They are not praised, because they are to be desired, but they are desired because they are prayed. To cut out our desires by weake presidents is at once *folly* and *madnesse*; 'tis miserable to follow error by example;
 That

That this man hugg's his *Mammon*, is no authority for my Auarice; I must chalke out my proceedings by the line of precept, square them by the rules of Diuine truth; and that tel's mee *Riches* are but *snarcs, thornes, vanities, shadowes, nothing.* 1. Tim 6.9. Wilt thou set thine eyes vpon that *which is not?* Math. 13.22. saith the *Wise man*; For certainly, *Riches make themselues wings, they flye away as an Eagle towards heauen, Pro. 18.* Marke, all their pompe is without certainty, or station: Things not onely *fleeing*, but *voluble*; they *steale* not from vs, but they *flye* away; flye away as an *Eagle* doth, both with strong, and nimble wings; Their *Etbe* is as sodaine, as their *flowe* doubtfull; the *Text* onely presupposes the one, with a *si affluxerint*, if they flow about thee, as if their increase were meerely *casuall*: But if they doe, what then? *Nolite cor opponere*, set not your heart vpon them; They are *transitory objects*, they flye away, not only with the pinions of an *Eagle*, but with the wings of a *Doue*, of the *Doue*, in the *Psalmist*, whose wings were couered with *siluer*, and her feathers with *gold*. *Riches* (I confesse) haue their *Beauty*, and *lustre*; but they are false, like globes of *Chrystall*, which though they take the eye both with varietie and delight of *Objects*, yet haue of themselues but a hollow and brittle glory, *nihil ex his quae videmus manet, currit cum tempore*: Winds and Seas are not so roling and vnsable as *Riches* are, when they begin to surge and swell the *Heart*, that is set vpon them: *videt quia fluunt, non videt quia prater flu-*

*Ambr. ad
Mamma.*

unt, *fluente sunt qua miraris, quomodo veniunt, sic transeunt, et recedunt ut discas superflua non acquirere*, Loe, how the Father, playing on the word, chide's his folly, and opening the stickle condition of these sliding Temporalls, prohibite's all desire of vnnecessary Treasure, to sweate after *superfluities*, and vaine Abundance, since the way to them is both steepe, and slippery, and like the climbing of a sandie hill to the feete of the Aged. No man can be possessed of a peaceable and quiet life that toyle's much about the enlargement of it. *Seneca's habere quod necesse est, & quod sat est*, may well compleat all *earthly happines*, and terminate our desires in way of riches, to haue that which is necessary, & that which is sufficient; But this latter we must bound againe with the rules of *Nature*, not *opinion*. The *Epicure* tels vs, *If we liue according to Nature, we shall neuer be poore; if, according to opinion, neuer rich*. Our naturall desires haue their lists, and Bounds; Those that are deriued from false opinion, haue no pale; to him that goeth in a right way there is an end; *Error* is infinite. As therefore there are diuers sorts of *Riches*, so there are of *Desires*, too; there are *Riches naturall*, and there are *Riches Artificiall*; there are *Desires of Nature*, and there are *Desires of Choice*. *Naturall Riches*, such as are surrogated to man for the supply of naturall defects; as *meate, drinke, clothsing*; *Artificiall*; by which *Nature* is not immediately relieved, but by way of *consequence*, as *Coyne, Plate, Jewels*, and the like, which the *Art* of man first found

found out for easier trafficke and exchange; or (as the vnheued language of the *Schoole-man* rough's it) *propter mensuram rerum venalium*. Now naturall desires shake hands with naturall Riches; they are not infinite, but haue their measure, and growth, and proportion with the other. Artificiall Riches are without period, and come vp to those desires of *Choice*; which because inordinate, and not modified, are noe lesse then infinite. *Hee that drinke's of this water* (saith *Christ*, by temporalls) *shall thirst againe*, *Ioh. 4.* The Reason is, because their insufficiencie is most knowen when they are had, and therefore discouer's their imperfection more; so that *Naturall Riches* are more exquisite because they haue naturall desires which are infinite; The other not without *Confusion* and *Disorder*, because their desires depend on *Choice*, which are mutable and various; and so, *Infinite*. That *Rigid censor* of the *Romanes*, was both *Homo*, and witty, to the superfluous vanities of his time, *Any thing will suffice, if what we want we require of our selues*; hee that seeke's for content, without him, looseth both himselfe, and it; nor to desire, and haue, are of a nere *Bloud*. *Quare igitur fortuna potius impetrem, ut det, quam a me, ne petam?* saith the *Stoicke*, *Why should I rather desire of Fortune, that she would giue mee? then of my selfe that I would not desire?* Riches haue nothing solid in them; for if they had, they would sometimes either fill or please vs; but they play with our appetites as the apples did with the lips of *Tantalus*,

E 3

which

*Aquin. secunda
secunde, q. 1.
art. 1. ad se-
cundum.*
Cato.

*Vis fieri diues
Pontifico? nil
cupias Mart.
Sen Epist. 119.*

which he might kisse, not *Taste* ; or, suppose, *Tast* them, 'tis but as water to one sicke of a violent *feuer*, now drinking eagerly to allay his thirst, enlarges it; and seeking something to coole his *Torments*, he enflames them. Wee are neuer in our selues, but *beyond* ; *Feare*, or *Desire*, or *Hope* draw vs euer to that which is *to come*, and remoue our sence and consideration from that *which is*, to muse on that which *shall be*, euen when wee *shall be no more*. *Inuentus est, qui concupisceret Aliquid post omnia*. There are some, that hauing all things, haue (notwithstanding) coueted *somewhat* ; like wide mouth'd *Glasses* brimb'd vp with rich *Elixars* ; put gold in them, They are ne're the fuller ; And this is a punishment euer waites vpon vnbridled, and immoderate *Appetites*, Hee that *lo-ueth siluer*, shall not bee satisfied with siluer, nor hee that *loueth Abundance*, with increase, *Eccle. 5. 10*. *Miserable Desires*, haue miserable effects ; They degrade and deuest *Man* of that preheminance he hath aboue other *Creatures*, and bring him down to *Beasts* ; nay, vnder them ; For they hauing quenched their *Desires*, by their *Fruition*, remaine tully satisfied, till *Nature* quicken againe their *Appetites*, like plants in a fat soyle, which neuer require shewers, but in drought ; those of *Man* are euer *ra-uenous* and *insatiate*, like barren & thirsty ground, which euen then lacks *moisture*, when ouer *flowed*. Thoughts which streame towards *wealth*, or *Honour* haue no certaine *channell* ; but, like a *Torrent* or full tide, either beate downe or else ouer-runne their

their bankes. There was neuer *Mammonist*, whose *Excesse* of Treasure, or *Extent* of Fortune, could limit his *Concupiscence*; but it might well riuall the *Ambition* of those *Proud Kings* of old, who not satisfied with the *Glory* of their owne Crownes, and hauing nothing more on earth to bee desired, would counterfaite the *Lightning* and *Thunder*, to haue themselues thought *powerfull* in *Heauen* also, make him *Lord* of the whole *Earth*; giue him her *Mynes* of Gold, *Coasts* of *Iasper*, *Rocks* of *Diamonds*; nay, all the Treasure the wombe of the *Earth*, or bowels of the great *Deepe* haue swallowed; yet, euen in these floods, hee thirsteth, in this surfet, he is hungry, in these *Riches*, poore. O the *Inexhaustednesse* of *Humane Appetite*. *Quod natura satisset, Homini non est.* Nature hath not in her vast store-house wherewith to supply our bottomlesse Desires; those Desires, I meane, which attend our *Choice*; For as they depend on the *Imaginations* of men (which are *fertile*, and euer blooming) as *this Power* represent's the formes and Images of infinite *Objects*, so our desires multiply strangely to pursue all those things the *Imagination* hath propounded; insomuch, that we prosecute them (oftentimes) without *Rule*, or *Measure*, and there is sooner an end of *us*, then of our *Conuotousnes*. I know there are *Desires* Innocent enough, if they had their Bounds; But their *Excesse*, and *Restlesnesse*, doth blemish their pursuite; the *Chrysolite*, the *Berill*, and the *Saphire*, and all the sparkling, and shelly *Maiesie*, of *Pearle*, and
Stone,

See Epist. 119.

Stone, are the *Objects* of a harmelesse delight; if we could vse them moderately; But, we suffer our selues to be transported with such violent Affections, and we seeke them with such enraged heate, that 'tis rather *Madnesse*, then *Desire*; Nay, of all humane *Aspirations* there are none so lawlesse, and *Exorbitant*, as those which wander after *Riches*; For whereas the Rest aime only at the *Ioy* and *Content* which may arriue them by the possession of their *Objects*, and so, lull, and slumber, (like two loude and steepe *Currents*, which meeting in a Flat kisse, & are silent.) Those of *Riches*, grow more *violent*, by Abundance, like the flame of a great fire, which increaseth by casting wood into it. There can be no true *Riches*, without *Content*; and there can be no true content where there is still a *Desire* of riches; will you haue the Reason? the *Moralist* giue's it, but not home, *Plus incipit habere posse, qui plus habet*, Hee that hath much, begin's to haue a possibilitie, to haue more; and thus, as our *Heapes* are enlarged, so are our *Affections*, and *They* once *Inordinate*, the *Heart* is instantly rent asunder with the whirle-winds and distempers of various *lusts*; sometimes, it hunt's for *Treasure*, sometimes for *Honours* and *Preferment*, and hauing gotten the possession of these, still fight's against her owne Satisfaction by desiring more; In-somuch, that if we could empty the *Westerne Parts* of *Gold*, and the *East* of all her *Spices*; the *Land* of her vndig'd, and the *Sea* of her *shipwrack's* *Store*; if we could lay on our *Masse* to the very *Starres*;

yet

yet *Desire* is as woman, and the *Graue*, as *Death* and *Hell*, which will not bee satisfied. Such are the restless wandrings of our Affections, set once on *Temporalls*, that They finde neither Banke, nor Bottome; there is no rest to man's Soule, but in God's *Eternall Rest*; for there being no proportion betweene *Spirits*, and *Bodies*; 'tis impossible that the infinite desires of the Soule should be confin'd to *Creatures* heere below, as *Things* too *Languishing*, and *Transitorie*, for such *Diuine Substances* to reside in, with full satisfaction, or finall Rest: The heart of man, not fixt in the contemplation of *Eternitie*, is alwayes erraticke, and *vnstable*, *Et omni volubilitate volubilis* (saith *Augustine*) more voluble then volubilitie it selfe; It trauel's from one *Object* to another, seeking rest where there is none; but in those fraile and fleeting *Temporalls*, in which, our Affections are (as 'twere) shackled, and let bound, It shall neuer find any *Lasting* and true *Content*; For our Soule is of that vast comprehensiuenesse, and our *Desire* of that wilde *Latitude*, and *Extent*, that no *Finite Excellencie* or *Created Comfort*, can euer fill it, but it is still tortur'd on the Racke of *restlesse Discontent*, and *Selfe-vexation*, vntill it fasten vpon an *Object*, infinite, both in *Endlesnesse*, and *Perfection*; only admit it to the Face of God by *Beatificall Vision*; and so consequently to those *Riuers* of pleasure, and fulnes of *Io* flowing thence; and then presently (and neuer till then) It's infinite desire expire's in the *Bosome* of God, and lie's

*Bel. walke
with God,
pag. 125.*

downe softly, with sweetest peace, and full contentment, in the embracements of *everlasting Blisse.*

And now, *O Earth, Earth, Earth, heare the Word of the Lord.* Thou whose *Bodie and Soule,* and *Desires* are lumpish, *Earth* meerely, thrice *Earth;* Raise thine *Affections* from this Dull *Element* where they now grouell, and looke up to the *Hills* from whence thy *saluation* commeth: why do they flutter heere about corruptible *Glories?* Why doe they stoope to false and vaine *Comforis,* such as are not only open to *Casualtie,* but to *Danger?* *Riches* are to *Both?* to *Both,* in a triple way; First, in their *Acquisition,* Secondly, *Possession,* Thirdly, *Deprivation.* In their *Acquisition,* first; *As the Partridge sitteth on egges, and hatcheth them not;* so *He that getteth Riches, and not by right, shall leave them in the midst of his Age,* and at his *End* bee a *foole.* *Ier. 17. 11.* Next in their *Possession,* where *Moth and rust* doth corrupt them, and where *Theeves* breake through, and steale, *Matth. 6. 9.* Lastly, in respect of their *Deprivation,* or *Losse.* He hath swallowed downe *Riches,* and Hee shall vomit them up againe; God shall cast them out of his *Belly;* the *Increase* of his house shall depart, and his goods shall flow away in the day of his *wrath,* *Iob 20. 15, 28.* *Loe,* how the *Hand* of *Iustice* hovers heere, and with a *Double Blow* strike's through the very *Ioynts* and marrow of the *Worlaling,* even to the *sundring* and *dissipation* both of his *Posteritie* and *Fortunes?* His goods shall flow away, and the *Increase* of

of his house shall depart; shall depart? whither? to the Grave; with whom? (two lamentable Companions.) The Foole and the Beast that perisheth. So saith the Singer of Israel in his 49. Psalme, thrice in that one Psalme, at the sixth verse, He trust's in his wealth, and glorie's in the multitude of his Riches, and at the tenth Verse, He is a foole, and brutish, and leaueth his goods to others. O vaine Insolence? O transitorie height? what? After all those overflowings and swarmes of Treasure, must he leaue his Substance to Others? Yea, to others, perchance, neither of his Tribe, nor Countrey. Please you to looke vpon him at the eleuenth Verse, his very heart is transparent, and you may discouer his inward thoughts. Hee conceine's his house shall continue for euer, and his Dwelling place to all generations, and therefore calls his Lands after his owne Name; yet view him againe at the fourteenth Verse. He is a Beast, a silly one, a sheepe laid in the graue, Death shall feed vpon him, and the vpright shall haue Dominion ouer him in the morning, and his strength shall consume in the pit from his Dwelling place. Once more, He is twice in that Psalme stil'd A Man of Honour, but 'tis sauc'd with a Neuertheless, He abideth not, at the twelfth Verse; and He vnderstandeth not, at the twentieth Verse; and in both, He is a Beast that perisheth. Marke, how the Spirit of God paint's out this very Earth-worme, this great Monopolist of pelfe, and Rubbish. He is ignorant, Transitorie, Sensuall; He abideth not, hee

understandeth not, and (anon) he dieth; Dieth? no, perisheth; perisheth as a Beast doth, as if the Soule rotted with the Body, or his Memory with the Soule; no Remainder either of Name, or Fortune, and which is worst, of Honour; so saith the Text; What though rich; and the Glory of his house increased? yet, He shall carry away nothing with him, his Honour shall not descend after him, verse 17. what? carry nothing away with him? not that Glorious Earth? that Gaudy Luggage his Soule Doted on? that shining Saint? that Burnish'd Deity, which he could, at once, both touch and worship? what? not the Cabozes he hug'd and clasp'd? not the Gold hee Idol'd? nothing of Treasure, or Repute, or Name? Of neither; All these false beames which were wont to dazle him shall bee now clouded in perpetuall darknesse, where they shall neuer see light againe; thus the Text doome's him, at the nineteenth Verse of the same Psalme.

Seeing then, All earthly Dependences are vaine and fragile, and there can be no true peace but that which locke's vpward; Take for Conclusion the aduice of *Siracides*, Lay up Treasures according to the Commandement of the most High; and they shall bring thee more profit then gold; Treasures of the most high? What are These? How laid vp? and where? The Commandement of the most High tell's thee, Lay up for your selues Treasures in heauen, Bags which waxe not old, the good foundation against the time to come, the hold of eternall life, the

Eucr-

Euerlasting Memoriall before God; that Treasure which the Angell shewed Cornelius in the Vision; euen thine Almes, and thy Prayers; not thy large-lung'd Prayers, without Almes, such as the old Pharisee bleated in his Synagogue, or the New one, in his Conuenticle; but thine Almes, and thy Prayers, hand in hand, with one cheerefulnesse, and Truth; thy hearty Zeale towards God, and thy willing Charity towards Man, and both these, in secret, and without noise. Such, and only such, are Golden Vials full of Odours, sweet Incense in the Nostrils of the Almighty; They shall yeeld a pleasant smell, as the Best Myrrhe, as Galbanum, and Onyx and sweet Storax, and as the fume of Frankincense in the Tabernacle. Heere are Treasures which neuer faile, where no Mole corrupteth, nor Thiefe approacheth; these shall fight for thee against thine Enemies, better then a mighty shield, or a strong speare. If thou breake the Staffe of thy Bread ynto the hungry, and afflicted, God shall make far thy Bones, and satisfie thy Soule in Drought; Thou shalt be like a watred Garden, and like a spring whose streames faile not; Treasures thou shalt lay up as Dust, and Gold of Ophir, as the stones of the Brooke; Thy Pastures shall be cloth'd with flockes, the Valleys also shall stand so thick with Corne, that they shall laugh, and sing; In fine; Thou shalt take root in an honourable place, euen in the portion of the Lord's Inheritance, when thou shalt be exalted as a Cypresse tree upon the Mountaines of Hermon, like a Palme tree in Engedy, and as a Rose plant in Iericho: And, at length,

length, when the *Glory* of those *Earthly Mansions*
 must bee left, when thou canst bee no longer *Sie-*
ward, but art to passe thy strict Account before
 the *Great House-holder* at the *Generall and Dread-*
full Audit, when the Booke of all our Actions
 shall be vnclaps'd, thine shall be found *square*, and
even, and thou shalt receiue that happie *Applause*,
 and *Remuneration*, *Well done, thou good, and*
faithfull Seruant, Enter into thy *Masters*
Ioy. Which the *Lord* grant for
Christ Iesus sake,
Amen.

Gloria in excelsis Deo.

Rode caper vites, tamen hic eum stabis ad Aras,
In tua quod fundi cornua possit, eris.

FINIS.

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